



DEVOTED TO THE EXPOSITION OF THE OLD THOUGHT: THE TRANSFIGURATION OF HUMANITY THROUGH
A DISCOVERY OF THE DIVINE PRINCIPLE IN NATURE: THE SCIENCE OF HERMES, THE ART OF ALCHEMY
MORE LOVE.....MORE LIGHT.....MORE LIFE

*"To the Conqueror will I give to eat of the
WOOD of the LIFE which is in the PARADISE of
God."*

*"And I will give him the MORNING STAR. He
shall not be injured by the SECOND DEATH."*

— REVELATIONS, from the original Greek.

ISSUED EVERY
FULL MOON

EAST ORANGE, N. J.

APRIL, 1903
VOL. 3, NO. 4

THE LAW OF SOUL EXPRESSION

BY WILL WINN

A RAINDROP fell from the crystal clouds
Into the river's rush;
The stream swept on, unconscious,
In the forest's mighty hush.

The raindrop small nor the river great
Knew whence they came, nor why.
But the cloud above as it hovered low
Spanned the horizon-sky.

* * * *

Action is a surging stream
That hurries on and on;
Unconscious of its source of power,
It comes, and goes — is gone.

Thought is the raindrop's silent force
That shimmers here and there,
Tossed by the breath of passing breeze—
Nature's soft whispered prayer.

Love is the cloud that broods above;
Passing first through Thought
It bursts untrammelled through arid waste
Into achievement wrought.

Thought and Action, seeking the "Why,"
May hurry hither and thither.
But love above first feels—then knows
The Whence and Why and Whither.

—New York Journal.

STUDY, search, think, and experiment for your-
selves. So only can you find the light that
will make your particular life a living reality. To
accept a ready-made belief blindly is to commit
mental and moral suicide. You must slay the de-
lusions, the constrictive forces by which you find
yourself surrounded when you start on your search
for light. You must fight and conquer the dragons
of habit and custom which stultify your spiritual
consciousness; kill them and wash yourself in their
blood, like the heroes of old. You must fail and
fall, and then rise again; you must strip yourself of
all idolatrous shams, until you find the vivifying

idea or light which shall render your life fruitful.
Each man or woman must do this for him or her-
self. This is the teaching of the Brothers of the
Rosy Cross, and it is the only living truth, for it
has no finality; and the Nemesis of all reformers is
finality.—S. S. D. D. in "Euphrates."

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ONOMATIC INDICES

APRIL

THE name April is from Aphrodite, the Greek
Venus, which rules in Taurus the latter part
of this month. The period from March 21 to April
19 is under Aries and governed by the planet Mars.
The first half of the period is G, a positive symbol
meaning God on the spiritual, Geometry on the
mental, and Gold on the physical plane. The lat-
ter half is H, approaching the reign of Venus, and
means spiritually Heaven; mentally, happiness; and
physically, health.

It will be observed that G refers to the abstract,
and H to the concrete. G—anciently Gimel, a
"camel"—is a means. It is an existent principle
through which something is sentiently realized.
No abstraction is of any possible value till it has
been reduced to concrete form. Algebraic symbols
or geometric figures merely represent ideas which
assume practical form in the mind. The same may
be said of God, the symbol of the heavenly good,
and of Gold, the symbol of the earthly good. The
two concepts are identical on different planes.
Both represent the highest value on a given plane.
God is nothing if it does not create the condition of
heaven, gold is nothing if it does not create the
condition of health. Mental, geometrical, concepts
are nothing unless they are worked out practically
so as to conduce to the happiness of mankind.

From this reasoning taken in connection with what we have said of the planetary forces, it is easy to see that the feminine or so-called negative is really what gives power and expression to the positive. Venus enclothes Mars—the phenomenon witnessed on Saint Patrick's day, which may be said to usher in this period. This day is placed on the 17th of March in order to exactly fill out the period of 120 days, beginning November 17th preceding—the true period of "Moses," or the White work.

Saint Patrick is a personification of the very ancient Pator of Egypt, which was the original name for the mystic stone, *Petra*, said to have fallen from the sun. The banishment of the "snakes and toads" refers to the destruction (by conversion) of the lower, animal principles, or forms. The emblem of Green exhibited in the Sham-rock shows the union of the three higher principles, which means that the Stone is now at the period of its highest life.

All Fool's day originates from the legend of Noah's sending the Dove out to see if the waters had abated. It will be remembered that the second time she came bearing him an olive leaf. This indicates also the reign of Venus. This is, indeed, a period of unexpected events. As one writer says, "The matter undergoes at least a hundred transformations each day." In India this day is celebrated as the "Feast of Huli." Huli is a corruption of "hyle," the philosophical name of the First Matter.

We have just passed the period of Lent—that Forty Days of anxious fasting and waiting for the promised resurrection. Lent is from *lentis*, meaning "slow," and indeed the days at this time do seem to drag heavily.

Many of the existing customs that remain associated with this particular period are most significant reminiscences of the ancient truth from which they are derived. One of the most striking of these is the custom that is supposed to have originated in Germany of hiding colored eggs the night before Easter, teaching the children that a White Hare comes to lay them.

Now, the hare is a symbol of the Moon, Easter really typifying the day on which the sun and moon are in conjunction. This is said to have occurred yearly at this date in the Golden Age. The truth is, the allusion to such conjunction refers to alchemical and not to astronomical phenomena.

Easter is a very ancient "heathen" festival that has been adopted, like many others, by the church. It was formerly a celebration in honor of Ostare, the Norse Venus, who more anciently was known in Babylonia as Ishtare, and among the Hebrews as Esther. The meaning is "a star." It meant originally that "Blazing Star" of the Magi, which is the resplendent miracle of the great Solar Work, witnessed only by the priests of the most

high. In Rome, before the Pope lost his temporal power, they had a most impressive ceremony that splendidly symbolized this miracle.

On the eve before Easter, St. Peter's cathedral was illuminated by thousands of tiny lamps so as to give out a "silver illumination." After a time, at the firing of a gun from the castle of St. Angelo, the silver was changed instantly into a "golden illumination," by numerous attendants suddenly kindling large hanging pans full of resinous matter.

In the Spanish-American countries on Easter morn the priests give a public pantomime by the aid of wax figures of Mary Magdalen running to tell the Virgin Mary that she has seen Jesus. The Savior is shown with bleeding wounds (very red), while the two Marys are gaudily dressed—the Virgin Mother in yellow satin trimmed with gold, and the other Mary in blue.

These it happens are the actual colors that appear in the development of the magic work, simultaneously with the appearing of the Blazing Star, *Ostare*. Thus we surely know the origin of all the religious customs to be in Magic.

One word I will add about the color of the Eggs. The "egg" has to be white before other colors can be laid upon it, for if colors are laid upon black they will not appear. Consequently, it is necessary that the "shroud of Christ" become white in the "tomb," so that the "risen garment" may be resplendent as the rainbow. This is how the silver is changed to the golden light.

The region of Aries is intellectual, and pertains to the dissemination of ideas. The dominating influence of Mars makes those born under this sign aggressive in energy and leaders of thought. They are usually pioneers in every field, and devoted to reform. Frequently egotistic, with strong desire for public recognition. The true Arian is very original in every way, and is a person of great executive ability. Demands freedom for expression. The astral color for Mars is red, but owing to the subtle influence of the Moon ("the hare"), there is an undertone of pure white, making a soft, translucent, and brilliant carmine.

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THE RATIONALE OF IMMORTALITY

THE magnetism that is thrown from the sun comes to the earth in the form of bright, shining particles filled with the life of God. Each of these at once seizes upon one of the darker particles of earth which it proceeds to slowly illumine and transform.

The result of this union is a living and indestructible atom, a dual monad, which is capable of forming the nucleus of a specific form of life. In fact, all the various forms which we see in nature are the result of aggregations of these atoms combining under varied conditions.

Whenever and wherever the sunlight kisses the

earth, this wonderful phenomenon of atomic formation and growth into formal structure goes constantly on. The great Art of Alchemy consists in gathering together millions of these primal atoms and confining them in the Globe of the Seven Wise Masters, where, under infinitely more perfect conditions than ever are found in external nature, they develop amazingly and fulfill their destiny in a small fraction of the time required under ordinary conditions.

The difference between nature and art is mainly that through art, conditions being perfect, operations are very greatly accelerated, and accidents, to which in nature these atoms are continually exposed, are wholly avoided.

This marvelous union between the solar and the terrestrial monads was well understood by the ancients, and it was through this knowledge that they arrived at the demonstration of the unity of substance. They figured this great phenomenon in various ways, and represented it by various legends. The rape of the Sabines by the Romans, the seizure of the daughters of Shiloh by the Benjamites, and other tales of like character are personifications of this miracle; while the elopement of Medea with Jason, of Helen with Paris, and all other myths of similar import refer to the phenomenon that goes on in the vase of art.

The human body is one of the most perfect vases in nature, and yet this, as we all know, is by no means immune from accidents, even under the guidance of the most enlightened mind. The fact that the form of the human body is destructible, and that of the Elixir produced in the vase of the masters indestructible, is a proof in itself that the human vase requires something to render it more perfect. This perfecting means is found only in the Elixir, since it is the only perfect thing known on earth. By its touch the imperfect body of man, and all other bodies terrestrial, attain the condition of indestructibility, which means the practical realization of the long-sought ideal, immortality.

"Early men supposed themselves to be naturally immortal. The myths of perhaps all races tell of a time when death had not yet entered the world. Man was born deathless. Death came by an accident, or in consequence of an error, or infraction of a divine command. To this effect we have Zulu, African, Australian, Maori, Malanesian, Central African, Vedic Aryan, Kamshadal, and countless other myths; not to speak of the first chapters of Genesis. 'In the thought of immortality' early man is cradled. Indeed, some low savages have not yet persuaded themselves that death is natural. According to Mr. Manning, the Australians believe that the son (or emanation) sprang from a liquid like blood which Baime (the creator) placed within a crystal oven. The Zulus and Indians have a similar belief."—"Magic and Religion," Andrew Lang.

It is not art but heart that wins the wide world over.—Fra Elbertus.

DOES GOLD GROW?

IT HAS been found that gold nuggets under favorable conditions actually increase in size. Gold is known to have grown on mine timbers that have long been immersed in mine water. In the California State Mining Bureau Museum there is a specimen of a piece of jointed cap and post taken from the Comstock where it had been under water for years, in which gold has formed in the joints and pores of the wood. Gold is constantly being formed in rocks and veins and placers. Just what it is that the baby gold formation feeds on to effect its growth is not known; if it were, a new and wonderful industry might be born and all other kinds of farming save the growing of gold might temporarily be abandoned. The formation and growth are due to mechanical and chemical action. As in the case of the animal or vegetable, existing gold has existed in some other state before assuming its present form. Waters which percolate through the earth's crust are said to contain substance from which gold is formed. Thus gold, like the animal and vegetable, must have water in order to thrive. The gold in the water is deposited when it meets the proper precipitant. The precipitant may be an earth current of electricity, some vegetable growth or chemical in the rocks. It has been claimed that the nuggets found in placers are the formations from the waters that percolate through the gravels and are not from decomposed quartz as generally supposed. Those who so contend cite the fact that in the center of nuggets can be often found a small grain of iron sand. This was the nucleus around which the earth current of electricity created or deposited gold from the substance in the waters, just as it is deposited in electroplating. During long ages this influence was at work causing the gold to form around the little grain of iron ore and then grow to become a bright, shining nugget of gold much larger and purer than any found in the veins of ore.—Popular Mechanics.

DEAR ADIRAMLED:—I have begun all your writings in order—from "Dawn of Death" to the lessons and through them. It is simply this way: You by invocation and study have surrounded yourself, drawn to you, your special Master—through you that Master will teach your TRUE students. Therefore, your writings are the most lucid and understandable of any. They are the result of deep research, patient investigation, self-denying industry, and bear the unmistakable marks of Illumination. They are INSPIRED.

The Dawn of Death has never seemed so wonderful—never so clear, as at this last reading. N.

MY DEAR ADIRAMLED:—It is a great joy and satisfaction to me, this study of the Living God, and I wonder sometimes if you just know how much the world wants you, needs you, and your work.

There is no question as to what would be our estimate of a transportation company which would send its great Ocean Liners to sea, entrusted to a captain who knew nothing of chart, compass or star; whose only instruction from headquarters was to "keep the fog horn blowing." And yet, when we who are REALLY seeking the light are honest with ourselves, we have to acknowledge that most of the "New Thought" literature is on a par with just such instruction. I hope I do not underesti-

mate the value and use of the "fog horn," but I want more than this. I want the life that can move through it all—BE IT, and not feel the desire to miss any of it by any device. It is not that I am afraid of "death" so called, but I am afraid of that lack of knowledge which would prevent my "dying" from being to the glory, the advancement of the living. "Is not the life more than the meat, the body more than the raiment?"

DEAR ADIRAMLED:—The books you sent me are indeed a treasure. I have perused both volumes of the Hermetic Museum and some of the smaller works. I find the tracts you cited me to indeed choice, and it would seem that I understand their meaning quite well.

The Sophic Hydrolith I like very much. It is very instructive, and as you say, makes the Bible stand out plain. It is some satisfaction to read it in this light.

I think your Bible Lessons in ADIRAMLED will be a rare treat, especially to students. I catch on to the first lesson in good shape. It's great—too short, though, for eager, hungry souls.

What you say about my faith—believing without seeing—is true. My faith has been perfect from the start, not a shadow of doubt entering my mind. It's not my way, either, to believe everything that blows my way. I had been investigating all the new thought fads—did catch a ray of truth here and there, but nothing ever before this has appealed to me as being the truth and nothing but the truth, as this does.

Even if I should fail in reaching the desired end, it would not weaken my faith one jot, or so it seems to me at present. I thank God, and my dear Adiramled from the bottom of my heart for that sample copy of the February Number of ADIRAMLED that in some mysterious way reached me. It appealed to me at once. I said, here is a person that speaks from authority, and he speaks sense—every word a seeming truth; here is something that must be investigated; and a revelation it, indeed, has been to me.

Thanks for your kind words, and dear, good letter. May all blessings be thine. With sincere love,

ADIRAMLED, Dear Sir:—Your letter received, also the missing Journals with the back numbers, which I appreciate very much. I am very much interested in the Hermetic Philosophy, and ADIRAMLED is the kind of a journal that I have been looking for. During the last three years I have been investigating spiritualism, and for a time I spent all the money that I made visiting mediums, seances, circles, and buying spiritualistic literature, all of which did not, however, satisfy me. I was convinced that the demonstrations were genuine (some of them), but there seemed to be a stopping-point in mediumship, and I could not see where any self development or first hand knowledge could be got out of it; it seems to me, rather to be the reverse. The "spirits" also demonstrated that they were good liars and could not be depended on. I next investigated Theosophy to some extent—examined their literature, and bought some of their books; particularly those of Leadbeater and Olcott I found to be highly interesting. Next, I came across some of the works of Dr. Franz Hartmann, Arthur Waite, and "Mysteries of Magic" by Eliphas Levi, and now I am only interested in the Hermetic Philosophy and I believe that I am on

the right track at last. Please send me the complete Hermetic Library, for which find express order enclosed.

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AND WE'VE GONE TO LICKIN' 'EM TOO!

AFTER being side-tracked by the postal department for seven long months and finally DEMANDING to know the reason why, we receive through our local postmaster the following official communication:

WASHINGTON, D. C., Feb. 16, 1903.

Postmaster, East Orange, N. J.

Sir:—The "Adiramled" published at your place has been decided by this office, after consideration of the application and papers submitted by the publishers, to be NOT ENTITLED to admission to the mails at the second class rates of postage, under the provisions of par. 4, sec. 428, Postal Laws and Regulations, which reads as follows:

"It must be originated and published for the dissemination of information of a public character, or devoted to literature, the sciences, arts, or some special industry, and having a legitimate list of subscribers: *Provided, however*, that nothing herein contained shall be so construed as to admit to the second-class rate regular publications designed primarily for advertising purposes or for free circulation, or for circulation at nominal rates. (Act of Mar. 3, 1879, sec. 14, 20 Stats., 359.)"

This publication is designed primarily for advertising purposes, to promote the other business of the publisher. Very respectfully,

EDWIN C. MADDEN, Third Ass. Post. Gen.

To which I replied immediately as follows:

EAST ORANGE, N. J., Mar. 24, 1903.

Mr. Marcus Mitchell,

Postmaster, East Orange, N. J.

My Dear Sir:—I beg to call your attention to the fact that I consider the recent ruling in regard to the admissibility of the journal "Adiramled" to second-class privileges as wholly unjust.

This Journal was begun in Dec. 1900 at Wyoming, Ohio, and was there admitted the following September. In January of 1902 we came to New York, and were re-admitted on application in February. In September of the same year we came to East Orange, and upon application were suspended pending investigation up to this time.

The Journal ADIRAMLED originated and has been published for the sole object of disseminating information of a public character, information that is of especial interest to a great many people.

It is devoted wholly to scientific and other subjects of interest, and has a legitimate list of subscribers that can be vouched for. Not one subscriber has ever been claimed that was not *bona fide* and paid.

Our only method of increasing the circulation of the Journal has been through the merit of the Journal itself.

We have never sent out the full quota of sample copies, and altogether at all times have endeavored to conform to postal regulations so far as we have understood them.

As to the publication being designed to promote the OTHER business of the publisher, that is an entire mistake. The publisher has no other busi-

ness except conducting this journal and what appertains to it.

We believe that we are allowed space of one or two pages for our own advertisement, and that we have kept well within the limit is shown by the following since coming to East Orange:

The Sept. issue contained 2 cols. of our ad. Oct. 1½. Nov. ditto. Dec ½ col. Jan 1½. Feb. ½. Mar. ½ col.

Our paper contains sixteen columns. The reading matter is solid, there being just one page devoted to general advertising. The matter contained in this Journal is, written almost wholly by the editor, who devotes the major part of his time and attention to its preparation.

It is our sole aim to build up this Journal to a point where it will be entirely self-supporting, a very difficult thing indeed to do under the present postal law.

No schemes similar to what many of the leading magazines employ for increasing circulation have ever been resorted to by us, which is the principal reason, no doubt, that our Journal has so small a circulation at present.

If our little Journal earnestly conducted and honestly distributed is denied admission on the grounds claimed, then a large number of established and admitted magazines should at once be thrown out on similar grounds, because, as is well known, NO JOURNAL or magazine published can pay the expense of publication except through some kind of advertising.

If the discrimination be against personal advertising, then a large number of publications can be cited which are and always have been largely maintained through this means.

I will call attention to just one, by way of illustration: "Mind" published by the Alliance Pub. Co., 567 Fifth Ave., N. Y., runs sixteen pages of solid advertisement of books published and sold by themselves.

How, I ask, can this be construed otherwise than promoting other business of the publisher?

But now I come to the pertinent question. If ADIRAMLED is not eligible now to admission for the reason stated, it was never eligible—then why was it ever admitted?

And if the reason alleged were sufficient to put it out of the class, then why was it deemed necessary to investigate its subscription list?

The subscription list is correct, the Journal is correct, and there is no valid reason why it should not have second-class privileges. Pardon this lengthy communication, but I desired to put you in possession of the actual facts in the case. All I desire is strict justice, and this I have a right to demand.

Signed: PUBLISHER OF ADIRAMLED.

To this letter much could have been added, but why talk against the wind and into the waste-basket? We were simply foredoomed, and the first available opportunity was seized upon to execute the sentence, that is all.

A secret investigation with the alleged purport of determining the legitimacy of our subscription list was made, but owing to the prompt and unanimous defense of the Faith on the part of our subscribers it appears that this device failed to give the Department the excuse sought to justify it

in putting us out of the class, and so finally it put us out anyway.

A few words on the subject, now that it is before us, may not be amiss, and may serve to enlighten our readers concerning the beautiful consistency of legislation in general and postal legislation in particular.

The postal law relative to second-class matter as it now stands is an iniquity, and its administration a farce. Like much other law on the statute books, it is so very equivocal as to permit of a wide latitude of interpretation.

The rulings of the Postal Department in discriminating for or against publications applying for second-class privileges are based upon the assumption that the eligibility of the publication to entry depends solely upon its intrinsic literary merit, which in turn is presumed to be established conclusively by the fact that a certain number of persons have subscribed and paid for it voluntarily, without any outside inducement.

Now that seems on the face of it a very fair and reasonable construction of the law, but as a matter of fact and experience it is wholly fallacious, as every publisher in the land will aver.

To be sure, all publications do receive a certain number of voluntary, unsolicited subscriptions, but never in any instance enough to pay the bare expense of publishing and issuing the periodical, let alone making any profit.

The publishing business, like any other business, has to depend for its success largely on some kind of advertising. Some method has to be devised to get the publication before the people in order that they may judge of its value, otherwise HOW are subscriptions ever to be obtained?

But Mr. Madden, when he went into office with full power to interpret and reconstruct the law to suit himself, determined, it seems, to make himself notorious for arbitrariness and unreason, and so he propounds (and being himself the judge and jury, the senate and house of representatives) he ENACTS the following restrictive by-laws:

1. No publisher shall be allowed to offer any premiums or other inducements to interest people in his publication.
2. Only so many sample copies can be sent out with the edition as the reare actual, bona fide subscribers to the publication. Nor can any greater number be published or distributed in any manner.
3. Advertisements of personal business or interest are limited to two pages.

There are others, but these enumerated are quite sufficient if enforced to bankrupt any publisher in the land. As a plain matter of fact, they are not enforced save in instances where the Department wishes to enforce them. All publishers continually break these rules and they ought to be broken, for they are arbitrary, unjust and uncalled for.

I have cited "Mind" in my communication as

one instance where these rulings are overstepped. I 6
could just as well have cited twenty others, because
every publication, as I have said, is conducted and
maintained through some kind of advertising.

Publications may be divided into two classes.
One class like "Harpers" or "The Delineator" ad-
vertise their own business, and others like "Suc-
cess" and "Munsey" advertise other people's busi-
ness. All these publications assuredly have lit-
erary merit, but that is not what sustains them by
any means. They are sustained by advertising.

Now then, there are a lot of mail-order journals
which have no literary merit whatever, and exist
solely for the purpose of advertising. They are
large papers and are issued at a nominal price of
ten to twenty-five cents per year.

Everyone knows that no paper can be published
for this price. It is only a scheme to secure a vast
number of subscribers, and thus get their advertise-
ments before more people, which increases the
value, or price of advertisement. This runs all the
way from fifty cents to five dollars per line. No
better get-rich-quick scheme could possibly be de-
vised. Yet the Postal Department sees no fraud in
this, but grants the privilege of second class entry,
without which these concerns could not do business
a day.

Then the established periodicals have all sorts
of ways to dodge Mr. Madden's premium restric-
tions. A leading weekly in New York, I am told
on good authority, sends to each subscriber at the
expiration of his subscription a circular offering a
choice of several books as an inducement to renew.

The "Woman's Home Companion," \$1.00 per
year, having a large subscription, recently adver-
tised a five dollar painting as premium. And yet I
was warned that I had to withdraw the offer of my
little book, Dawn of Death, as premium to ADI-
RAMLED!

The "Brown Book" of Boston gets up guessing
schemes. A guess goes with the subscription, and
the winner draws various prizes, one of which is a
trip to Europe. Who pays for these gifts? Will
Mr. Madden say that they are offered in the inter-
est of "literary dissemination," and that the Brown
Book is run purely upon its merits?

Don't you perceive what a humbug all this pos-
tal censorate is? Why does Mr. Madden continu-
ally wink at all these large publications and venti-
late his authority on the little ones? Well, he is
in office and he has got to make some kind of a
record. He dare not draw the lines on any of the
larger publications, and if he dare, there are polit-
ical reasons why he is restrained from doing so.
There is a nigger (several of them) in the wood-
pile in Mr. Madden's back yard. Perhaps ADI-
RAMLED will uncover a few of these fellows be-
fore the campaign is over.

In New York we were subjected for three
months to systematic pilfering by a mail carrier

who was sent to the penitentiary for the offense.
We left New York because the same thing was be-
ginning again, and this time by a slicker party
that it might have taken a year to land. To save
trouble and loss we fled to New Jersey to get pro-
tection of our mail. Here the very first experience
we had was to be held up by the Department itself
on a flimsey and totally unjust pretext, upon which
Mr. Madden bases his right to swipe our accrued
deposits into the public coffers. But this is done
under cover of the Holy Law, and Mr. Madden will
not be sent to jail in consequence.

O, the Law is a great and wonderful institu-
tion! I am going to write an article next month
on "Law." In fact, now that I have my coat off,
and it is nearing presidential election, I think I
will go into politics in earnest.

I believe in Love and Peace, but how can either
love or peace be consummated apart from justice?

Love incarnate spake and said, "I came not to
send peace, but a sword." Peace cannot thrive so
long as there is occasion for war. We must first
root out the old stumps before the soil can be tilled
for the harvest.

Meanwhile, this little incident cuts no figure
in our plans at all. We feel that it will double our
prosperity. The Postal Law has held us in fear
like an incubus, and we are at last rid of it.

"Will you apply again?" the postmaster asked.
No, a thousand times no, we replied. We are not
built right to truckle to an institution and to beg
favors or obtain them fraudulently. We do not
have to seek our "jobs" or hold them through
methods dictated by the ringleaders of any polit-
ical gang.

* * *

The storm has all passed now; the Easter sun
shines gloriously. We shall add a couple of "lick-
ers" to the mailing department, and—ta! ta! Uncle,
keep the change!

x

A NUMBER of fine articles are crowded out this
Month. Among the rest is the closing arti-
cle on "The Creation," which will appear next
month.

A perfect flood of Character Readings came in
this month. Two came from India. I find that I
have got to make some rules and regulations about
these readings, or wear myself out before I get
around. Every reading I make gets longer and
gets better. I now spend a whole day on a single
reading—a day of the closest and most exhausting
labor. Hereafter I will make readings of three
sizes, differing in price as follows:

For a reading of three pages, \$1.00

For a reading of ten pages, \$3.00

For a reading of sixteen pages upwards, \$5.00

The smaller readings will be purely astrologi-
cal, while the larger readings will combine com-
plete analysis of letters and names.

Every reading will be more than worth the price. I never slight work, as my thousands of clients will testify. Rather, as a rule, I do considerable more than I agree to. Everyone who has received these readings say that they excel anything of the kind ever seen before.

In ordering, please send full name—all the names—with place of birth and date just as accurately as known. I will do the rest.

No more free readings as premiums. I *could* offer a little thirty-cent reading, but it is useless. The readings I have been making thus far on subscriptions are the full dollar readings.

The DAWN OF DEATH will hereafter be given as a premium to every new subscriber, and to every renewal who desires it.

To any one sending us five names of those interested in advanced thought, with \$3.00, we will send all the works of Adiramled: the Dawn of Death, The Divine Symbols, The Art of Alchemy, and ADIRAMLED for one year together with perpetual vibrations for health and success.

There never was anything small about us except the Madden attachment, and fortunately we are "shed of" that. We shall give away a farm with each subscription if we like, so here's to success!

Every student of Alchemy should read Mythology. We have just made arrangements with the publisher to supply a pretty little book supposed to be written for children, but which really contains the whole secret of alchemy in the form of four very readable little stories. The name of the book is "The Wonder Book," by Hawthorne, the price only 40 cents.

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